

A Sermon preached

you overlong, in which respect I humbly crave
your favour and pardon) let all of us, of every
estate and profession, high and low, rich and
poor, bond and free, married and single, mas-
ter and servant, if with Christ we make our
first & greatest accounts & reckoning of our
souls, let us all (I say) first seek the King-
dom of heaven & the righteousness thereof,
and all other things needful for the use of
the body, will God minister unto us as he
hath promised for his Christ his sake, to
whom we wish the father & the holy Ghost
three persons distinct and shewed in one
everlasting and eternal Majesty, be all praise,
honour and dominion both now and for
ever. Amen.

*Let God alone be only praise
and glory.*

Imprinted at London at the

three Cranes in the Vintrie by

Thomas Dawson for

George Bishop,

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A Sermon Prea-
CHED AT PAVLS
Crosse by Iohn Walsal, one
of the Preachers of
Christ his Church in
Canter'urie.
5. October.
1578.

And published at the ear-
nest request of certeine
godlie Londoners
and others.

*Neither is he that planteth,
any thing, neither he that wa-
tereth, but God that giveth
increase.*

I. Cor. 3. 7.

AT LONDON.
Printed for G. Byshop.

A Sermon
 CHED AT PAULS
 Cross by John Wallington
 of the Church of
 St. Pauls
 1778

and published in the
 Hall of the City of London
 and other



Printed by J. Johnson
 in Strand

TO THE RIGHT

worshipfull, vertuous,

and his verie good Ladie, the Ladie

ANNE BACON, *Iohn Walsall*

hartily wisheth mercy and

peace from God our father,

and from our Lord Ie-

sus Christ.

* * *



THIS my present at-
tempt and enterprife,
will, perhaps minister
vnto the reader dou-
ble cause of admirati-
on, the one, by reason
of the publishing, the
other in the respect of the dedication of
this simple and plaine discourse. Touch-
ing the first, albeit I may iustly depose,
and call God to witnesse that this ser-
mon is thus imprinted and made com-
mon, not by any vaine desire of mine, or
terrene purpose in me, but at the impor-
tune suite of diuers godly men both of y^e
Citie where it was preached, and of the
Countrie where I inhabite: yet I am en-
forced openly to acknowledge that it is

A.ij.

my

The Epistle

my bounden dutie of my selfe, without request, euery way to seeke the glorie of my God, by exhorting priuately, by preaching publikely, by writing generally, to the verie vttermoste of my power and abilitie. Howbeit, I am here constrayned humbly to bewraye myne owne infirmities, with heartie prayer for greater strength. For mine own simplicitie and want of profounde knowledge, the aboundaunce of most learned volumes dayly set out, together with consideration of many curious heades and carping tongues, these so preuailed with my flesh, as neither I could, of my selfe, be moued, nor by the importunitie of others, for a good space, induced, to publishe this treatise. But at length my weakenesse was somewhat strengthened, and I perswaded, not onely by the reasons of men, whome I haue good cause greatly to reuerence: but also by the holy spirite of GOD, to collect this Sermon out of my notes, & send it abroad, to the end, that, as by vttering thereof it pleased the LORD GOD mercifully to touch the heartes of some: so, by writing

Dedicatorie.

ing and imprinting thereof, it may like the same Lord as graciously to touch the heartes of many. So that my onely drift and purpose herein, is to seeke the glorie of our good God, by attempting, as he hath inhabled mee, to reclaime the wicked, to confirme the godlie, to conuerter the deceiued, to encourage the conuerted, that, as God hath created all, offered saluation to al, and nourished vs all, so through his sonne our Sauour CHRIST, he may be glorified by vs al.

This glorie of our God ought to bee of so precious and deare accounte with vs, that we shoulde directe whatsoeuer good thing wee haue to the aduancement of his glorie. This is not the doctrine of carnall man, but of that moste excellent doctour IESVS CHRIST, and of his holy Apostle S. Paule. Christe the maister saith, *First seeke the kingdome* Mar. 4. 33. *of God and his righteousnesse, &c:* And Paule the seruant, speaking of the Lord God, telleth vs, that, *Of him, throughe him, and for him, are all thinges, and therefore addeth, to him be glorie for euer: Amen.* These and many the like scriptures teach

A. iij.

The Epistle

Exo. 32. 32.
Rom. 9. 3.

teach vs that we are created, redeemed, sanctified, and preserved, yea, that all y^e Lordes blessinges so without measure dayly powred vpon vs, tend to this end that his most glorious name maye bee continually extolled by vs. Both Moses and Paul were so zealous for this glory, as they preferred the same to their own saluation. But alas, such is the miserable condition of the world, that few are founde willing to take anye little paine, or to susteine the short displeasure euen of the vilest men, thereby to shewe their longing desire of God his glorie. Men, of all sortes, are made so drunken with their own vaine glorie, and in such manner bende them selues to maintaine that ignominious and shamefull glorie, as in the meane time, the glorie of God is cared for, accounted of, and longed for, but of verie fewe, and as it were, of an handfull, in respecte of the huge multitude of so innumerable people. From this most impure and deadly impoysoned fountaine of vaine glorie issueth the Papistes glorious opinion of their meritorious workes, their proude

con.

Dedicatorie.

conceipt of mans righteousnesse, their
bloudie argumentes against iustification
by faith, their obstinate defences of most
grosse impieties, their daily coyning of
newe counterfeit miracles for the vn-
derpropping of their nowe falling king-
dome. From this filthie puddle of vaine
glorie springeth the contemptuous dis-
dayning of ouermanie to submitte their
stiffe necks to the sweet and easie yoke
of Christe. Hence it is that the verie
Angelles of God his Church, and true
ministers of his worde are sternly frow-
ned vppon, iniuriously thrust to the
walles, and handled vnreuerently, vnles
with Popishe dirige, they will sing, *Pla-*
cebo: and as the Iewes willed Esay, speak
Placentia: and with the Terentian Gna- Esay, 30. 10.
to. *ait, aio: negat, nego:* that is to say: vn-
lesse they will with Iudas betray their
maister Christe, and frame them selues
to feede the sinfull humours of carnall
men, by wilfull neglecting the seuer
commaundementes of Almighty God.
Hence it is, that, if contempte of true
religion, lothing of Christs holy Gospel,
countenauncing of the wicked, corme-
ranting

A. iiii.

The Epistle

ranting of earthly thinges, carnall talke, vaine delectations, horrible blasphemie, pride in apparell, epicurisme in diet, deceite in bargaining, vnchristian conuersation, if these, and the like enormities be reprocued, and the terrible iudgements of God denounced againste them, vaine glorie will then be inflamed and set on fire with reuenging anger, and at daggers drawing with such preachers. Thus I might proceede to prooue that vaine glorie doth euey way so abound, as the aduancement of God his glory is lamentably neglected.

Oh, that man had regenerate eyes to looke throughly vpon, and deeply into himself, he should then wel perceiue that no glorie, but all shame is due to him: he shoulde then be compelled to confesse, that whatsoeuer good thing he hath of the bodie or minde, the Lorde God hath there with adorned him, that he the authour therof might be glorified with and for the same. Saint Paul to extinguish and quench out mans greedy thirst of vain glory demaundeth of man this question, *What hast thou that*

Dedicatorie.

thou hast not receiued? To the same ende
that vniuersall speach of Saint Iames Iames. 1. 17
may be fitly applied. *Euery good giuing
and euery perfect gift is from aboue &c.*

Wherein the holy ghost teacheth that
all the good things we enioy, either tem-
porall, or spirituall, they haue streamed
from the euerlasting founteine of God
his vnspcakable liberalitie, that for and
with the same we shoulde magnifie and
praise his most glorious name. The Lord
therefore in mercie graunt, that euery
man, in his seuerall vocation, may so har-
tely bend all his affections, giftes, welth,
wisdom, worship, honour, or what so-
euer the Lorde hath blessed him withal,
to the magnifying of him our most gra-
tious and louing father, that euery one
of vs may with a good conscience and
truly say with holy Dauid, *Not vnto vs,
o Lorde, not vnto vs, but vnto thy name* Psal. 115. 1.
give the glorie, &c. And with Saint Paul,
*God forbid that I should glory or reioice, but
in the crosse of our Lord Iesus Christ, where-
by the world is crucified vnto me, and I vnto* Galat. 6. 14.
the worlde.

Think not (right Christian Ladie)

A.v.

that

The Epistle

that these words are vttered so much to instruct you, as to enforme the reader of this letter vnto you. For by good experience I haue comfortably found both in the right honorable my very good Lord your wise and louing hous bande, and in your good Ladiship, his Godly and obedient espouse, such care of Gods glorie in aduauncing true religion, in demeaning your selues in the educatiō of your children, in gouerning your family, in countenauncing of vertue and learning, in cherishing the poore and needie, as I might deseruedly be deemed vnwise, if I had not obserued it: carelesse, if I did not remember it: vnthankfull, if vpon offred occasion, I would not testifie it. But thanked be the king of eternal glorie, this your care of God his glory is so vniuersally knowne to the whole realme, & so ioyfully acknowledge of Godly therein, that I neede not produce my self for an experienced witnes of the same. Wherefore to conclude this branch, I will heartily offer vppc mine incessant prayers to the Lorde God, in the name of his sonne our sauiour **CHRISTE**,
that

Dedicatorie.

that both you, and all Christians, may daily and continually growe not onely into such contempt of vaine glory, and al vaine thinges: but also into such loue and longing of his true glorie, and all heauenly things, as, in these euill dayes, ye may haue the sure testimony of your owne consciences, that you haue zealously sought God his glory, and in the end, through Christ, be made partakers of his eternall glorie.

As this care of Gods glorie hath drawen others to desire, and me to publish this sermon, which I trust, will preuent the vncharitable suspitions of some, and stay the rash tongues of others: so, me thinketh, I am to be blamed neither by you, nor of any other for dedicating the same to your Ladishippe. For, notwithstanding nothing be therein taught, which you haue not long ago learned, and nothing in such manner deliuered by me, but hath ben and may be much bettered by others: yet your Ladiship, by perusing thinges alreadie learned, shall not be altogether vnprofitably occupied, and at the least this my fact shall
make

The Epistle

make some outwarde shewe of mine inward heartie thanksgiuing for the benefits bestowed vpon, and the trust reposed in me your humble and faithfull seruauant.

And when I considered, that by my Lorde and your La. I was first called from the vniuersitie to teach your two sonnes, (and those such children, as for the true feare of God, zealous affection to his word, obedience to their parents, reuerence to their superiours, humility to their inferiours, loue to their instructor, I neuer knewe any excell them) & also that by the same meanes I was likewise first called from teaching of children, to instruct men, verely I coulde not but dedicate the first fruites of these my so generall labours to some of that house, whence I was first sent out to be a poore labourer in the Lords great harvest. You shall here find no profounde learning, no exquisite art, no curious eloquence, to delight your learned eares: but finde you shal the simple truth now imprinted as it was then vttered, to comfort your Christian hearte. And I

Dedicatorie.

am thoroughly perswaded, that as I haue the sure warrant of Gods expresse worde for confirmation of the trueth herein contained: so the holy spirite of God will in such wise affect you with a like and loue thereof, that he will compel your heart to think, and your tounge to say, Amen: Yea, and to confesse, that, albeit a sinnefull man was the homely vtterer, yet the holy Ghost is the vndoubted authour of the same.

Nowe least the portall shoulde be as great as the house, and the preface as long as the treatise, I will conclude and cease from further troubling you. But, I trust, not to surcease from hearty praying the Lord God so to deuor the harts of your good La. of your children and whole family with the holy fire of his heauenly spirite, that ye may dwell in his court, and be satisfied with the pleasure of his house, euen of his holy temple: that the zeale of the Lordes house may eate ye up: that with good consciences and ioyfull spirites, ye may truely say, *ô Lord, I haue loued the habitacion of thy house, and the place wher thine honour dwelleth.* Finally, that

Psal. 65. 4.

Psal. 69. 9.

Psal. 26. 8.

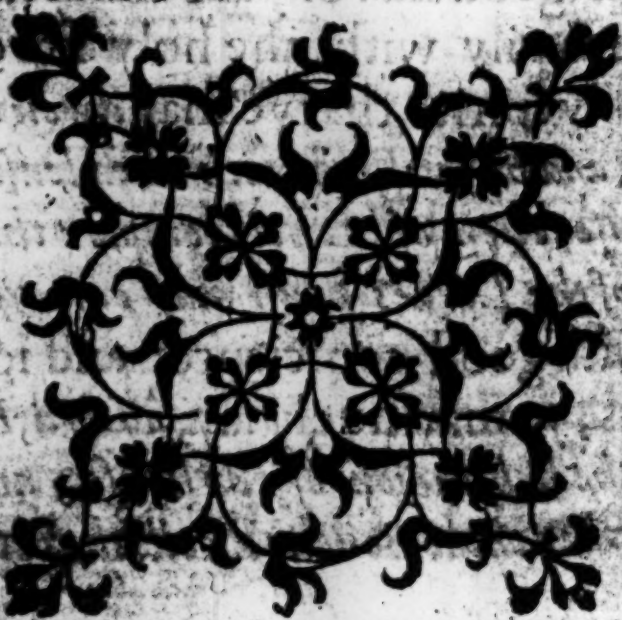
The Epistle

that ye may be of that bright heavenly
wheate, whiche shall bee gathered into
the celestiall garner by the Lorde Iesus,
who, for euer, mightily protect, and mer-
cifully preserue you.

**At Easeling by Feuersham in the
Countie of Kent.**

*Your Lad. heartie Orator,
and humble servant.*

John Walsall.



A SERMON

preached at Pauls Crofte

by John Wallall, one

all of the preachers of Christ's Church.

66

died on 10th of October 1778, aged 71 years.
 1778

...admission to the ...
...admission to the ...

Form of the day's work

In the Lord your God shall rest.

...Prophet of your brethren

thru, Eke onto inc : yea shall hear

in him in all things, whatsoever he shall

[illegible]

FOR 1981 will be that every person

shall be destroyed out of the temple.

...had made you of other materials.

£ (right honourable, 1002)

Shipful, and welbeloued in

...the

...the principal author of this founding

to the entrepreneurs and investors seeking

Offering the same, on the matter

...comprehended, if all, or any of

...be duly considered of us, the Irish

5-17-17

10

6

hor

103

7-5-85, 13342

**Three things
commended
scripture.**

A Sermon preached at

under this present title to bee of some
great authoritie, and fully replenished
with heavenly profite and comfort.
Our custodie and manner is carefully
to respect the author both of wordes
spoken, and doores done: and as he is
learned or ignorant, wise or foolish,
well affected or euill disposed, so we
commonly receive or reiect what he
uer proceedeth from him: for the most
part still measuring, in temporall thin-
ges, the matter by the man. I say in ti-
poral things, because in matters spiritu-
all, not so much the men that speak, as
the matters spoken, are to be regarded

Matth. 23. 2-3

according to that of our Saviour
Scribes and Pharisees sit in Moses
seat: All therefore whatsoever they bid you
serve, that observe and doe: but after
works doe: for they say and doe not.
The authority of this scripture is of
learning, knowledge, holiness, and
commandment: strength
not alone to create and believe
inwardly, but also to comfort
our selves after his wordes:
as of all the sacred Canonall scrip-
tures,

at Paules Crosse.

now so, of this name in hand, the holy
ghost, that spirite of truth, that comforter
of the elect, that director of the faith-
full, is the cause and author. As this
was seen in the laste of the Aetes, faith-
full spoke the holy ghost by Esaias the
Prophet, vnto our Fathers &c. Saying
the whole scripture is given by inspira-
tion of God. &c. Peter also in his second
epistle first cha. uttereth these wordes:
Prophecie came not in olde time by the
will of man, but holy men of God spoke
as they were moued by the holy Ghost.
In like manner the words spoken at the
greatest of the lawe, may truly be
ascribed vnto the whole body of all
the scripture: to wit, God spake all
these wordes. Thus it is apparent and
manifest of what reuerence and holy ac-
count both this and all the sacred scrip-
ture ought to be, and with what bea-
uifull reverence we are to vnderstand
ourselves vnto it, as the holy
ghost is author of the same.
In this respect the instrument
whereby this scripture is by persons
conveyed and meane, hath bene deli-
uered

John 15. 26.

Rom. 8. 14.

The holy
ghost author
of the Canos-
nicall Scrip-
tures.

Act. 18. 25.

2 Tim. 3. 16.

2. Pet. 1. 21.

Exod. 20. 1.

Exod. 20. 1.

Exod. 20. 1.

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Exod. 20. 1.

Exod. 20. 1.

Exod. 20. 1.

Exod. 20. 1.

A Sermon preached

The present
scripture utter
red by Moses,
Stephan, and
Peter.

Gods
word is to
be his in
the heart

Moses. 8. 10. 11.
Deut. 18. 10. 11.

Against our
Popish wit-
ches.

uered to vs, the excellencie thereof will
also comfortably and plainly appeare.
For it is uttered by three excellent
ministers and seruantes of the Lord,
by Moses the gouernour of Israel, by
Stephan the martyr, & by the Apostle
S. Peter.

Moses as we reade in the booke cal-
led Deuteronomie, and, as these two,
Stephan and Peter doe witnesse, was
the first speaker of this diuine sentence, &
that by the inspiration and direction of
the holy Ghost: the occasion whereof is
also put down in that place of Deuter-
onomie, and consisteth in these two bran-
ches. First, Moses forbiddeth the Israe-
lites to follow the impious manners of
heathen people, in vsing witchcraft, so-
ceries, charming, soothsaying, in ob-
seruing times and the flaying of bodies
in making recourse vnto, and asking
counsell of spirites and the dead: pro-
nouncing all these abhominable
the Lord, & the cause why they were
rooted out those nations; which were
infected and defiled with these supersti-
tious and damnable vanities.

at Pauls Crosse.

For branch Moses chargeth the Isra-
elites to demean themselves with all
industrious and true harted obedience to
their Lord their God, saying, Thou Deut. 18. 13.
shalt be upright therefore with the Lord
thy God: thereby signifying, that, if
we will haue the Lord to be our God, his
mercies continued, his vengeance de-
clined, we must then not play the lame
rabblers, and hypocritical halters, by
making a mingle mangle & hodgepodge
of true religion, & vile superstition: but
we must go uprightly, & become unfeig-
ned detestours of all impietie & super-
stition, and hartie zealous worshippers
of the Lord, according to that religion &
worship, which the Lord himselfe hath
prescribed and commanded in his word.
So that the drift of Moses by this scrip-
ture, is to induce and perswade the chil-
dren of Israel, and all true Christians
not to depend vpon the vile and vaine
visions either of Satana, or of his wicked
instruments, but to relye the selfe vpon
the word of God, & that with true
heartie, & thorough obedience. As Israel
was subiect to Moses, & the word of
God.

Hypocrisie &
halting con-
demned.

Wee must de-
pend vpon, &
yelde our sel-
ues wholly vn-
to the worde
of God.

A Sermon preached

An obiection. God was intricat and harde, Prophets to interprete the same were selve, and that Moses and all the prophetes should be taken from them by death, and so the worde of God coulde bee no suche sure staffe for them to trust and leane vnto, Moses, in this my text, doeth skilfully, and to their and our great comfort, an-

An answer of the same. I sweare this obiection, saying: The Lord your God shall rayse vp vnto you a Prophet, &c, meaning that the Lord will neuer suffer his Church to bee utterly destitute of true Prophetes and faithful interpreters of his worde.

Stephan. The seconde instrument, whereby the holy Ghost hath uttered this scripture, the seconde by mine order, is Stephan the Martyr. For Stephan in his notable Sermon sealed with his blood & death, labouring to winne the Jewes vnto Christ, and to put them from their superstitious obseruation of Moses lawe, he maketh rehearfall of Moses whole historie, as, of his byrth, of his casting out, of his taking vp, and nourishing by Pharaos daughter, of his care ouer afflicted Israel, his killing of the

Act. 7. 2. &c.

at Paules Crosse.

the Egyptian, his fleeing into the land of Madian, of the Angels appearing vnto him in a flame of fire, of the Lordes sending him into Egypt, of the wonders done by his hand in the lande of Egypt. Lest the Iewes should be too superstitiously wedded to Moses, and thereby hindered from embracing Christ, Stephan proceedeth, and substantially proueth, that, euen this their Moses, whom they followe, obey, maintaine and cleaue to, euen that he in the lawe, and by his office endeouored to conduct and guyde them vnto Christ. This, saith Stephā, is that Moses, which said, vnto the children of Israel, A prophet shall the Lord your God raise vp vnto you, &c. By which words it is euident that Moses would not haue the Iewes obstinately tied to him for euer, but did prophesie and foretell of Iesus Christ the Prince and head of all the prophets, the very mark wherevnto Moses, the lawe, and all the Prophetes were directed: by whom a newe ministerie, to wit, the preaching of the Gospell, shoulde bee published for the free remission of sinnes.

Moses and the law, teach and point vnto Christe.

Actes. 7. 3

A Sermon preached

Peter.
Actes. 3. 22. 23

Christs name.

Peters sinners
humilitie.

Peters sharpe
reproving &
sweet comfor
ting the Iews.

Last of al this scripture is vſed by the
Apoſtle S. Peter in this thirde of the
Actes: Peter & John hauing in the name
of Chriſt, that is ſay, by the vertue and
power of Chriſte, reſtoared him that
was bozne lame, vnto his lims: the peo-
ple in woondering wiſe, ran vnto Pe-
ter and John, accouſting them the wor-
kers of this miraculous cure. Here vpon,
Peter toke direct occaſion to make
an excellent ſermon, wherein he openly
and with all humilitie acknowledgeth
that this lame creeple was healed, not
by their cunning, power, and holineſſe,
but by the vertue of Jeſus Chriſt: he
alſo vpbraideth them with the villanies
done to Chriſt, ſetting beſore their eyes
their betraying him, their denying of
him the holy one and the Juſt, and de-
ſire of a murtherer to bee given vnto
them: their killinge of the Lorde of
life. After hee had thus pearced their
heartes with recitall of this barbarous
crueltie, the rather to reclame & bringe
them to ſome deepe & ſweet feeling both
of their owne ſinnes, and of God his
mercies in Chriſt, he ſheweth that hee
is

at Paules Crosse.

is not perswaded they did these thinges
wittingly, willingly, and of a set mali-
cious purpose: but telleth them, that,
after this manner, the Lord God per-
fourmed that, whiche was long before
spoken by the Prophetes. And therefore
Peter exhorteth them vnto repentance,
and to turne vnto the Lord, which can
not be done vnlesse they apprehend and
catch holde vpon Iesus Christe the pro-
mised and perfourmed sauour, & that
with the stronge hand of a liuely faith.
This doctrine was strange and odi-
ous to the Iewes, who thought Moses
and Christ so repugnant, and the lawe
and the Gospell so contrarie, as, if they
had embraced Christ and his Gospell,
they would by and by haue reputed and
taken themselves for horrible schisma-
tiques and backsliders from Moses and
the lawe. Peter wisely presenteth this
obiection, by citinge this my present
texte out of Deuteronomie, from the
verie mouth and lawe of Moses. By
whiche testimonie so produced, Pe-
ter doeth not onely declare his reue-
rende opinion conceiued of Moses, but

True repen-
tance fleeth
vnto Christ.

An obiection.

An answer of
the same.

A Sermon preached

The embracing of Christ
is no transgression of the
lawe.

also firmlie proueth that his doctrine doth not dissent from Moyses & the lawe, ~~for~~ both Moyses and the lawe do, in these wordes prophetic of Christ which was then to come, and command obedience to be yelded vnto him at his comming, and that vpon paine of eternall ruine and destruction. As hitherto wee haue briezly hearde of this scriptures excellencie, in respect, first of the holy Ghost being authoꝝ, and then of Moyses, Peter, & Stephan vtterers of the same: so now (Christ willing) I will, in more ample maner discover the dignitie and worthinesse thereof, by reason of the matters therein comprehended.

The matter
of this text.

The whole matter doeth generally concerne the raising vp of a Prophet: out of which generall head there plainly growe these foure particular and speciall bꝛaunches.

1 First, By whome, and foꝝ whom, this Prophet shall bee raised vp.

2 Secondly, what manner of Prophet this shall bee.

3 Thirdly, The attentie eare and
hear,

at Paules Crosse.

heartie obedience which must be yelded to this prophet.

4 Fourthly, The Punishment allotted to such as will not so heare and obey this Prophet.

The Lorde your God shall raise vp vnto you a prophet.

It is not vnknown (right Chri-
stian audience and dearely beloued
in our Saviour Chyiste) but vniner-
sally known, receaued and beleued of
all true Chyistians, that, as the Lorde
G D D, before the foundations of
the worlde were laide, did, in his ex-
ceeding rich mercie, electe and chuse
vnto saluation a certaine number of
mankinde, whereof his Church should
consist and stand, so the same our hea-
uenly father determined in his good
time, and at his good pleasure, to call
those his electe and chosen people vnto
the true knowledge and comfortable
feeling of his sonne Iesus Chyist, that so
they might be iustified by fayth in him,
and afterwarde glorified with him.

The raiser vp
of this Pro-
phete.

Ephc. i. 4.

The members
of the church
fore appointed.

W. b.

Thus

A Sermon preached

Rom. 8. 30.

The preaching
of the worde
the meane to
call the elect.

Gods will is
the perfect
rule of righte-
ousnesse.

Thus much Saint Paul teacheth vs in this short sentence, Whome he predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified. For a meane, whereby these so elected might be called into the bodie and bosome of the Church: the Lorde hath mercifully giuen, and mightily preserved his holy worde, wherein his will is revealed, which his will is the verie perfect rule of righteousnesse, whereby the children of God are to frame and square out the whole course of all their life; as well for true religion & the righte worshipping of him: as also for their conuersation & dealing in the worlde. To the ende this wil of God thus contained in his word, might be manifested and made knowne both to the elect, for their calling vnto Christe: and also to the reprobate for their iuster condemnation, to this end the Lorde hath in his Church ordeined a ministerie of his worde and will, and that by the meanes of men, to whom a seuerer commandment is giuen to shew
The office of the people their transgressions, to ad-
monish

at Paules Crosse.

monish the wicked of his way, to teach
and baptise all nations, to preache the
worde instantlie, in season and out of
season: to exhort with wholesome doc-
trine, to improve them that say against
it. And Moses, in this place cited by
Peter, assureth vs, that, as God, hath
of his mercie, once set an instructing
ministerie in his Church: so with the
same hee will ever blesse his Church,
so long as it shall bee militant and
warfaring vpon the earth, and there-
fore stand in needs of ministers. For
whereas Moses sayth, The Lorde your
God shall raise vp vnto you a Prophet,
he doeth vs to vnderstande that God
will continually stirre vp such as shall
diligently instruct his people in y^e true
knowledge of his holy worde. So that
this first entraunce into our present
text, teacheth that the Ministerie is no
mans ordinance, but the Lordes insti-
tution. To confirm this, many strong &
substantiall testimonies may be pro-
uoced out of the sacred scriptures. For
that Commission Marc. 16. Goe ye into
all the worlde, and preach the gospel to
eue-

Christs mini-
sters.

Esa. 58. 1.

Ezech. 33. 8.

Math. 28. 19.

2. Tim. 4. 2.

Tit. 1. 9.

A comforta-
ble assurance
of true mini-
sters of the
worde.

The minist-
tery ordeined
by God.

Mark. 26. 15.

A Sermon preached

John. 20. 21.

Rom. 10. 15.

Eph. 4. 11.

Math. 9. 83.

Apo. I. 16. 20

euery creature. Those wordes of Christ
to the disciples, As my father sent me, so
sende I you, that speache of Paule, how
shall they preache, except they be sent
that reherfall of ecclesiasticall function
s whiche Paule maketh, that charge
giuen by our sauour, Wherefore pray
the Lorde of the haruest, that he woulde
thrust out laborers into his haruest: those
seuē starres in the right hand of Christ:
doe not al and euery one of these places
strongly proue that the ministerie of
the worde and sacramentes is no fan
cie of man, no inuention of fleshe and
bloude, no alone politique order for the
gouernement of the common wealth,
but the very holy ordinance of the Lord
our God: Hence therefore spring these
considerations touching the ministerie,
to witte.

The reuerend care to be vsed in the
Election and creation of ministers.

The conscience and abilitie of suche
as desire the ministerie.

The account and estimation of the
ministerie.

at Paules Crosse.

If the Lord God be the authour of the
ministry, then what men, of whatsoe-
uer countenance in the vniuersal world,
shall once dare with vnwashed hands,
that is to say, of corrupt affection, to e-
lect or admit any to the ministerie, whi-
che the word of God alloweth not to be
ministers, and many times not to be so
much as Christians? If I hastened not
to other matter, I mighte in this place
discouer the Romish Clergie, and shew
both howe the holy ordinance and in-
stitution of the ministerie is by them
profaned, and how miserablie they haue
seduced the Lord his people: when as al
their Priests are horrible Idolatours,
and in most of them is found neither a-
bilitie, nor will either to instruct and
feed their flockes, or to expiane and o-
pen their owne Idolatrous seruice, or
to make anie reckening of a right faith,
and therefore I may iustly wipe that
greedy generation out of the number
of god his true ministers. For in y^e mi-
nisters of god it is necessarily required,
that, as Paule writeth to Titus, they
hold fast that faithful word according to
doc-

What care is
to be vsed in
the election
of ministers.

The popish
Clergie no
true mini-
sters of Christ

Tit. 1. 9.

A Sermon preached

doctrine, and be also able to exhort
with wholesome doctrine, and to con-
vince them that say against it. With the
Romishe Cleargie are so farre of from
imbracing, beleeuing, following, and
teaching this faithfull worde, that they
oppose and set them selues against it,
with all their might and mayne, pro-
phane it, corrupt it, burne it, take on
and rage with fire and swoorde against
it; howe then can they be accounted
in the number of true ministers? It
may be that some will thinke to mete
with me by and by, and to beate me
with mine owne roddet obiecing, that,
if none bee true and good ministers,
but such as are able and willing sound-
ly, without halting: sincerely, with-
out corruption: valiantly, without
feare to deliuer the whole will of God
contained in his worde, vnto his peo-
ple, then we shall finde in these dayes
of ours, and in this our owne Chur-
che many, that are no good minis-
ters.

An obiection
against some
of our mini-
sters.

Answer to
the same.

It were a strange and lamentable
case, if in this age of our Church, such
grosse

at Paules Crosse.

grosse imperfections should be founde:
and if suche bee founde, verely, rather
teares are to bee shedde, and prayers
pouered out: for speedy reformation:
then any long aunswere made in this
place to that former objection. But this
I must needs say, that, as in the begin-
ning when the abolishing of poperie was
attempted, flesh and bloud might haue
pretended some reasons for the placing
of vniuersite ministers, namely, that the
number of Popish sacrificers to be dis-
placed, was great: the number of lear-
ned ministers to succede them, was
small: the Vniuersities were infected:
as man might haue coulozable preten-
ted these causes of a rawe ministerie in
that beginning: So I knowe no ex-
presse worde of God, no founde autho-
ritie of any writer, no good reason which
can be now yelded for the continuance
and increase of the same: especially in
this longing of the people to be taught,
in this starving of soules with wante
of teaching, in this comfortable abun-
dauce of able ministers which
both the Vniuersities maye, and are
willing

Some causes
of a maimed
ministerie in
the beginning

No cause of
the continua-
nce thereof.

Causes to the
contrarie.

A Sermon preached

willing yearely to sende out into the
Lordes great harvest. Let vs all there-
fore, as many as wishe for the perfect
beautie of Sion, heartily pray the Lord
so thoroughly to deuour the heartes of
all placed in authoritie with his gra-
tious spirite, that both in making mini-
sters, and in bestowing linings appoin-
ted for ministers, the glorie of God, the
profite of the church, the institution and
description of ministers contained in
his worde, may alwaies be carefully &
obediently resoeected.

No cause why
any papist
should re-
ioyce at the
former speach
of some of
our ministers.

Our ioyfull
plentie of
good mini-
sters.

Hee thinkes I see by his outwarde
countenaunce, that some Romanistes
heart is inwardly cheared with this
my speach of our ministers. But soft a
while, looke before ye leape, and be not
merrie without cause. For, blessed be
God, Englande hath at this time
good and great cause spiritually to re-
ioyce, and hartily to blesse and praise the
Lord for the goodly store of godly, lea-
ned, wise, & painfull ministers, where-
with he, in his rich mercie, hath so bles-
sed vs, as our forefathers; albeit, no
doubt, they often wished, yet they sel-
dome,

at Paule's Crosse.

dom, or neuer enjoyed the like. And this
I may boldly say, and proue it substan-
tially, that the meanest of all our mini-
sters, though vnable to preach, are not
withstanding such, as for their true re-
ligion, right worshipping of God, zeal-
ous affection to the Gospell, prayinge
for, and with their congregations in a
known language, onely to the Lord,
and them wishing well, and seeking, as
they can, to doe good in their charges,
etc. may iustly bee preferred to the lear-
nedst, to the wisest, and deuoutest of all
that Romish rabble of sacrificing prie-
sters.

Our simplest
ministers bet-
ter then the
best (if any be
good) of the
popish clergie

As yee haue hearde that the Lord
God beeing authour of the ministerie,
therefore great care must be had in open-
ing the doores of the ministerie, that
none, vpon any carnal respect, be there-
vnto admitted: so this consideration,
that the Lord is the raiser vp of Pro-
phets, the ordeiner of ministers, the
sender forth of preachers, ought so to
penetrate in the hearte of euery priuate
true Christian man, that hee shoulde
make choyse rather to begge his bread,

The consci-
ence and abi-
lity of such as
desire the mi-
nisterie.

C.

and

A Sermon preached

and abide any hard estate in the world, then, beeing vnfitte for that function, to intrude himself into the same, either for a last refuge, or for ease, or for profite, or anye other brichristian considerations.

Heb. 5. 4.

No man can assure himself that he is a true minister, vnlesse he bee called of God

How a minister shall know if he be called of God.

It is saide in the Epistle to the Hebrewes, No man taketh honour to himselfe, but hee that is called of GOD, &c. It is then Gods calling that maketh the office & entring into the same, lawefull. Whosoever therefore taketh on him the office of a minister, without this inward calling of god, cannot haue y sure testimony of a good conscience & he is a true minister. And how shal any mā assure himselfe that the Lorde hath called him, to take the charge of his people to guide his flocke, to bzeake vnto their soules the bzead of life, vnlesse hee finde that the same Lorde hath mercifully adozned and beautified him with such graces, as are requisite and necessarie for a minister of the worde: to witte, sounde knowledg of the worde, abilitie sincerelie to teache it, strongly to maintaine the trueth, valiantly to

con,

at Paules Crosse.

conuince error, and to applie the
worde with profite and discretion.

This consideration of these notes and
markes, whereby the Lordes calling of
any man to the ministerie maye bee
discerned, will, I trust, teach men to
holde themselves thankefully conten-
ted with their owne vocations, and not
to leape of from their stalles, and out
of their shoppes and trades into the mi-
nisterie, to the offence of the godlie, the
hardening of the wicked, the contempt
of the worde, and displeasure of the
LORD our GOD, which is the
author of the ministerie.

What grea-
uous offences
ignorant mi-
nisters giue.

Here, according to promise I
woulde speake of the dignitie and excel-
lencie of Christ his true ministers, but
that the same is so often and so plaine-
ly mentioned in the holy worde of God,
as no diligent reader or hearer of the
worde, can bee ignorant of the same.
The names whereby they are called,
the office to them inioyned, the person
they represent: all these euery one of
these, & diuers other respects to the same
end, do plainly certifie vs of their high,

The dignitie
of true mini-
sters is mani-
fest, by.

A Sermon preached

holy and excellent function.

Their names. They are called the salt of the earth,
Mat. 5. 13. 14. the light of the worlde, the ministers
1. Cor. 5. 1. of Christe, disposers of the secretes of
2. Tim. 4. 2. God, preachers of the worde, starres,
Apo. 1. 16. 20. Angels.

Their office. Their office is to season and poulder
the heartes of the elect with the swete
sauour of Iesus Christ their sauiour, to
be meanes to illuminate and lighten
our darke vnderstanding by a sincere
interpretation of the worde, to mini-
ster the Gospell and sacramentes of
Christ, to receiue light fro Iesus Christ
the Sunne of righteousness, and to con-
ueigh the same to vs for the guiding of
our steppes: to carie, like trustie Am-
bassadours, and faithfull messengers,
the Lorde his will and pleasure to his
seruaunts. They represent y^e verie per-
son of the Lorde Iesus, as is euident by
his owne wordes, He that receiueth you
receiueth me: & again, He y^e heareth you,
heareth me: & he that dispiseth you, dis-
piseth mee, &c. These fewe, but yet
greate thinges spoken of the worthy-
nesse of Christe his ministers, are, I
trust,

**The person
thei represent**
Mat. 10. 40.
Luc. 10. 16.

at Paules Crosse.

trout, sufficient to bringe them out of that contempt whereunto they are growen by the malice of Sathan, by the wicked practises of his instrumentes, and by the horrible unthankfulness of the worlde.

The contempt of godly ministers.

THE SECOND PART.

As ye haue heard in the first parte that the Lord shall raise up this prophete, whereby hath been declared, that not carnall man, but the immortall and euerlasting God is authour of the miserie, so in the second place we are to consider what manner of Prophete the Lord shall raise up: our text saith.

What manner of Prophete this is.

A Prophet of your brethren, like to mee.

We reade in the holy scriptures of three sortes and kindes of Prophetes. The first are such, as were extraordinary stirred up by the L O R D E, and bidden to aske counsell of the Lorde for the comfort of the Church in her great

Three kindes of prophetes. Marlor. loc. com.

A Sermon preached

Seers.

1. Cor. 21. 9.
26. 28.

Interprers
of the lawe.

To prophetic.

Preachers of
the worde.

Actes. 13. 1.

Pro. 29. 18.

The necessitie
of Preaching.

extremities: These Prophets were cal-
led Seers, of whom it is spoken in the
firste booke of the Cronicles, as of Gad,
Dauids Seer: and of Samuell the Seer.
The seconde sorte were also extra-
ordinarily sente by the Lord to inter-
prere the lawe of God, when the prie-
stes ceased, such were Ilay & Iheremie,
ec. The thirde kinde of Prophetes are
such as the Worde hath blessed with a-
bilitie and giftes to enterprere and ap-
plie the holie scriptures: so that a pro-
phete, or to bee a Prophete in this last
sence, is to open the worde of God
by a sounde, diligent, playne, and faith-
full interpretation, and to applie the
same both for the ingendring, increase
and confirmation of faith: and also for
the reformation and amendement of
life, such, as some thinke were the pro-
phetes at Antiochia, spoken of in the
thirteenth of the Actes. In this sence all
true preachers are prophets. Thus like-
wise I take Salomons saying, Where
Prophecie fayleth, the people perishe,
that is, where there is not a faithfull
ministry, a true & diligent interpreta-
tion,

At Paules Crosse.

tion, a thorough application of the word,
there the people by heapes, runne head
long into utter destruction.

To this ende, and in this meaninge
doeth Moses utter these wordes, The
Lord your God shall rayse vp vnto you
a Prophete, signifying a continuall mi
nisterie of the worde for enlarginge
the kingdome, & building up the church
of Christ.

Howbeit both Stephan in the sea
uenth, and Peter in the thirde of the
Actes, doe so vse the testimonie of Mo
ses, that they doe more particularly re
freshe the same vnto our Sauour
Christ: For their purpose is to per
suade the Iewes, that to hearken vnto,
and beleue in Christ, is not repug
nant and contrarie to the Lawe of
Moses, because Moses him selfe spea
king of Christ, sayth, A Prophete shall
the Lorde &c. There is no contrarie
tie betwene my first interpretation of
this prophet for all the ministerie, and
my thus vnderstandinge of Christe
by this Prophete. For as this Pro
phete doeth generally importe the

C.iiij.

whole

Stephan and
Peter aplice
this text ches
ly to Christ.

This prophet
importeth
Christ and all
his ministers.

A Sermon preached

Christ the
marke of all
true ministers

The comfor-
table signe of
this prophet.

The wofull
estate of the
Church wan-
ting true mi-
nisters.

1. Cor. 4. 1.
Mat. 28. 19.

whole number of true ministers, pro-
phets, and preachers: so it hath also
an especiall relation unto Jesus Christ,
the head and prince, the butte & marke,
the scope & end of all the true ministry,
which euer was, is presently, or shall
be hereafter vpon the whole face of the
earth. Beholde here then the comfort-
table signification, and importante
nature of this prophete, even that Je-
sus Christ, by his might and mercie,
shall euer bee with his Church: and
that, from time to time the Lord will
rayse vp and sende out true ministers
for his Church. This alone considera-
tion and knowledge is fully fraught
with singular comforte. If we call to
our remembrance that an household with-
out a steward, waxeth disordered: that
schollers wanting an instructour, can-
not be learned: that a shippe destitute of
a guide is unlikely to be preserued: we
shall then easily perceiue, and clearly
see the moste lamentable estate of the
Church when it is depriued of true mi-
nisters, which are y^e Lords stewards, to
dispose his secretes: the Lords scholma-
sters

at Paules Crosse.

sters to teach his people: the Lords vnder-
derguides to direct his flock of Sheep in Iohn. 10. 16.
to the sheepfold of Iesus Christe. The
faithfull among all other griefes, rec-
kon this for one of the greatest, we see
not our signes, there is not one Prophet Psal. 74. 9.

more. But, although for our stanes, in-
gratitude, contempt, and disobedience,
the Lord, in his displeasure, doth often
take away his worde, and ministers, in
such sort, as the worlde many times
indgeth the worde utterly abandoned,
and the ministers thereof altogether
destroyed: yet, even in those times of
hott afflictions, the Lord hath continu-
ally raised vp true prophets and prea-
chers, to his true hearted Israelites,
whereof this Citie hath often had most
comfortable triall & experience. Where-
fore, let vs faithfully holde in our hearts
as a sure ground, and infallible princi-
ple for ever, that, if wee wil be diligent
hearers, faithfull beleeuers, and obedi-
ent practizers of his worde, The Lorde
our God shall raise vp a Prophet vnto
vs, that is, will still mercifully blesse vs
with the presence of Iesus Christe, and
with

God leaueth
not his church
despite of
ministers in
persecution.

A Sermon preached

with sincere, learned, painfull, discrete,
and godly interpreters & ministers of
his worde.

Moses proceedeth in the description
of this Prophet, and sayth, of your
brethren, like to me.

We haue already heard that Moses
speaketh these words in generall man-
ner respecting both Christe and his mi-
nisters, but that Peter doth more par-
ticularly applie them vnto Christe, and
therfore it becometh me to speake of the
same wordes.

First as they generally concerne
the whole ministerie.

Then as they especially touch Christ.

How these
wordes con-
cerne the
whole mini-
sterie.

To preferne and keepe y Israelites,
& in them, all Christians, from being
defiled with the impious manners of the
gentiles, & to make them for ever whol-
ly cleaue to y word of God, Moses hath
promised a continual opening of y word,
& wil of god therein comprised. The peo-
ple might haue said to Moses, peraduen-
ture thy meaning is, y the Lord himself
will teach vs in his owne person. But
this wee canne in no wise brooke, For,

An obiection

we

at Paules Crosse.

We founde his maiestie so glozious, his
voice so terrible, his words so pearcing,
at the giuing out of the lawe vpon
moses Sinai, that we looked for present
death, and therefore prayed that wee
might no more heare the Lorde speake
vnto vs in his owne person. Moses, to
take away this feare, telleth them that
this prophet shall be of their owne bre-
thren, that is, of their owne stocke,
bloude, and kinred: and like to him, that
is, a man as he is, in companie with the
as he is, teaching them as familiarly,
as plainly, as mildely, as louingly, as
he doth. Hence we are taught y^e as it is
a great benefitt to be rightly instructed
in the will and way of the Lorde: so the
Lorde hath dealt graciously with vs, in
that he teacheth vs not in his glozious
maiestie, to confounde vs: but in his
great mercie, to saue vs: not fearefully,
by thundring, lightening, & tempests to
afraie vs, but by men of our owne coun-
trie, of our owne nature, of our owne ac-
quaintaunce, to encourage and allure
vs.

Now, to vnderstand this speech of Christ
(as

The maiestie
of God.

Deut. 19. 18.

Deu 20. 18. 19

An aunswere
to that obiecc-
tion.

The good-
nesse of God
in teaching
vs by our bre-
thren.

Howe this
speech toucheth
Christ.

A Sermon preached

Gen. 22, 18.

Christ not so
like Moses,
but that hee
farre passeth
Moses.

Wherein
Christes like-
nesse to Moses
doth stand.

(as Stephan and Peter doe) it must
be thus construed, that Christ, touching
his humane nature, shoulde descende
from the stocke of Abraham, and bee
borne among the Jewes. And therefore
ther was no cause at al why the Jewes
shoulde either feare or dispise Christe,
sith by birth he shoulde bee their owne
countrieman, and in familiar, and lo-
ving instruction, like to Moses. But
this Christes likenesse to Moses must
not be so taken, as if in Christe there
coule bee founde nothing more ex-
cellent then was in Moses. For Moses
was but a man, Christ God and man:
Moses was a man subject to sinne,
Christ is a man free from sinne: Moses
was but a servant, Christ is the Lord
and Maister. But Christe and Moses
are herein like, because they were both
Prophets and interpreters of Gods
will to his people, & because Moses was
a true figure of Christ, as may appear
by a brieve comparison made between
Christ and Moses. Moses, being in cre-
dite in king Pharaohs house, chose
rather to suffer afflictions with his bre-
thren

at Paules Crosse.

thzen the Israelites, then to live in ease and estimation in the Courte of Pharaoh. Our sauour Christ, being in the glorious heauens, the second person in Trinitie, had suche compassion on our most miserable estate, that he descended and came downe into this vale of myserie for the accomplishment of our redemption. Moses was vnkindly entreated of his brethren the Jewes, Christ comming among his owne, was not receiued. Moses deliuered Israell from Egypt, and drowned Pharaoh & his hoste in the red sea: Christe raunsoomed vs from spiritual Egypt, which is hel: and from spiritual Pharaoh, which is the diuell. Moses fedde the Israelites with Manna from heauen: Christ nourisheth vs with his body and bloud. Moses tolde the people so much of the Lords will as was needeful for them to know: Christ hath left witten in the sacred volume of the holy canonical scriptures, whatsoeuer is necessary to oure saluatiō. I might cōtinue this comparison, but thus much is sufficient to shewe the reason of Moses speach: and thus we
per,

Exod. 2. 11.

Luke. 2. 11. 12

Nu. 12. 1. 14. 2

Iohn. 1. 11.

Exod. 14. 27.

Col. 1. 13. 2. 15.

Exod. 16. 15.

Math. 26. 26.

The scripture
containeth all
things necessa-
ry to our
saluation.

Luc. 16. 29.

Eph. 2. 20.

2. Tim. 3. 15,

A Sermon preached

percieue howe these words of Prophet of
your brethren like to me; they well be
vnderstanded both of all the ministerie
in generall, and of our saviour Chziste
especially, and of each and of both, to our
verie greate comforte, and encourage-
ment to become carefull and effectuall
hearers of Chzist and his ministers.

The third part.

Ye shall heare him in all thinges what
soeuer he shall say vnto you.

The former scripture befoze handled,
hath certified vs that God shall stir
vp this prophet, and that he is therfore
authour of the ministerie: and also that
by this Prophet, Iesus Chziste, and in
him, all his true ministers are vnder-
standed. Nowe these words conteyning
the third parte, doe vs to vnderstand of
the eare which must be giuen, and the
obedience which must be yelded to this
Prophet, Ye shall heare him in al thinges
&c. y is to say, ye shal with al obedience
conforme your selues to his doctrine.

What eare &
obedience
must be gi-
uen to this
Prophet.

Here

at Pauls Crosse.

Here Peter proueth that Moses attempted not to tie the Jewes vnto the lawe for ever, but that the office of Moses and the Lawe was to bring them vnto Christe. So Paule writing vnto the Galathians, saith: The lawe was our Scholemaister, to bring vs vnto Christe, that wee mighte bee made righteous by faith: but after this faith is come, we are no longer vnder a Scholemaister. Whereby it is plaine that the lawe canne claime no longer righte in vs, or rule ouer vs, after it hath once brought vs vnto our sauiour Jesus Christe. The scholler is in subiection to his scholemaister, till he become learned, and then he is set at libertie. In like manner the law hath perfourmed the office therunto appointed, whē by it we haue learned to see and knowe, and acknowledge our infirmities, corruptiō, sinfulness, vnrightheousnes, & to fly vnto Christ to be iustified by faith in him. With this Christ, which is the marke whereat the law shooteth, and the iustifier of the vnrightheous, sith he is come, Peter, out of the law, exhorteth the Jewes, & vs al, to
heare

Gala. 3:24.29

The office of the Law is to bring vs vnto Christ.

A Sermon preached

Christ our alone Schole-master.

Math. 17. 5.

Two sortes of hearing.

Hearing that is only external, to damnation.

Esa. 6. 9.

Math. 13. 14.

heare him with heartie obedience. Per the glorious voyce of almightie God sounding from heauen, appointeth this the only Messias to be our onely schole-master, and vs to be his onely schollers, saying, This is that my beloued sonne, in whome I am well pleased: heare him.

Here we must make a distinction of hearing Christ and his worde. There is one kinde of hearing which is onely externall and outward; when as the alone sounde and voyce of the gospell occupieth the eares of man, but entreteth not into the heart, there to take good & comfortable effect. Of this hearing Esai speaketh in the 6. chapter, which our sauour citeth in the 13. of Matthew, By hearing ye shall heare, and not vnderstand: When the Prophet, in the person and name of the Lord God manaceth the wicked, that, though their own malice their hearts shal be so hardened, as they shall onely heare the outward sounde of the worde to their condemnation: but it shall not sweetly touche their heartes for their conuersion & saluation. Such hearers were traiterous Judas, the ob-

stinate

at Paules Crosse.

inate Pharises, the malicious wicked ones, to whom the preaching of the gospel is the saour of death vnto death. 2. Cor. 2. 16.

But, an other kind of hearing there is, which hath alwayes accompanying it, and inseparably ioyned to it, faith in beleeuing that which is heard, and obedience in following that which is heard and beleued. This hearing Moses vnderstandeth by saying, Yee shall heare him in all things, &c. This hearing the voyce from heauen signifieth, giuing to heare him. This hearing our Sauiour meaneth, He that is of God, heareth Gods words: and in an other place, My sheepe heare my voyce, and I know them, and they followe mee. Thus Abraham with faith and obedience heard the Lordes calling, when as hee departed out of his countrie. Gene. the xii. circumcised himselfe Genesis the xvii. and offered vp his onely sonne Isaac, as is recorded in the xxii. of Genesis. Mat. 17. 5. Iohn. 8. 47. Iohn. 10. 27. Gene. 12. 4. Gene. 17. 24. Gene. 22. 10.

Thus the Prophets, Apostles, Martyres, and all the faithfull heard Christ and his word whenas neither pennury and lacke of necessaries, neither hatred

D.

and

A Sermon preached

and malice of men, neither pollicies and
fetches of Sathan, neither tormentes
and cruelties of Tyzantes, neither losse
of life, and death it selfe coulde make
them fal away from Iesus Chzist their
Generall and captaine. It is wrytten
that Zenus so artificially painted a
cluster of grapes, that the birds flew to
it, and picked at it, supposing it had ben
a true naturall cluster. These filie por-
bydes were much deceiued: for they
founded but painted grapes. Verilie,
whosoever shall heare the worde of God
in this last sense of hearing, and after
the example of these hearers thus liue-
ly discribed by the holy Ghost, they shall
finde that those were, and themselves
are no painted and counterfeit hearers,
but verie true and effectuell hearers of
this prophete Chziste and his holy gos-
pell. They shal neuer deceiue their own
selues, as did the birdes, and the vaine
hearers do, but shall be blessed in their
deed. These hearers heare not Chziste
and his word after their owne sancte &
liking, but in whatsoever he saith vnto
thē, as Peter here teacheth out of Mo-
ses.

at Paules Crosse.

ses. From the premisses & matters before spoken concerning true hearers of the worde, there groweth this conclusion: If none be true, fruitfull, and profitable hearers of the worde, either to their owne comforte and commoditie, or to God his honour & glory, but such, as heare with faith to beleue in Christ, and his worde; and with obedience to followe Christe and his worde, then both idolatrous Papistes, and carnall protestantes (I will not once name Atheistes) are quit & clean excluded out of the number of true, right, & Christian hearers. That Papists hear not Christ, & his ministers in this sense of hearing, that is, that they do not conforme their religion according to the doctrine contained in, and deliuered vnto them out of the worde of God, this is a matter so manifest, as all the faithfull do lamentable and with grieue of heart beholde the same. And, to give themselves (if any be present) some taste thereof, I will here ioyne battell and encounter with them, vsing that onely sentence bittered by our sauiour in the fourth of Iohn

A conclusion inferred vpon the description of true hearers.

Papistes are not true hearers of Christs Gospel.

A Sermon preached

This alone
sentence con-
futeh and cō
foundeth all
poperie.

Iohn. 4. 25.

Romish Reli-
gion.

A vew of po-
perie in gene-
rall.

Meere cere-
moniall.

for the weapon, wherby I am sure, &
I truste the greatest number present,
will confesse, that their whole religion
or rather superstition, is wounded at
the heart, and stricken quite dead. For
Christ in that place, talking with the
woman of Samaria, telleth her y^e God
is a spirit, and they that worshippe him,
must worshippe him in spirit and truth.
If we either looke on the whole body of
their religion in grosse, or dismember
and rippe the same into peeces, and be-
holde euerie member, euerie ioynt, e-
uerie sinew, euerie veine, euerie ar-
terie, euerie muscle thereof, we shall be
enforced to confesse, that, among them,
there is no worshipping of God in spi-
rite and trueth, but that all their wor-
shippe and religion is corporall, exter-
nall, and ceremoniall. Whosoever shall
with iudgement indifferently view their
Religion, shall, in deede, perceiue it to
be nothing else but an apish and com-
terfeite imitation of the ceremoniall
law. Hence they fetch their alters, can-
dlestickes, Sencours, Perfumes, gar-
mentes, Oblations, festiuall dayes, so-
lemne

at Paules Crosse.

lemne feasts, difference of times, obseruation of meates, purifications, sacrifices, and a number of the like nature. But as in all these and the residue, they haue no sauour of spirite and trueth agreeable either to gods nature described, or to the doctrine of the Gospell delivered by Christ: so, in their following of the lawe, they doe shamefully halte. To giue yee an instance, they celebrate their masse at the Altar, but Christ ministred his laste supper at a table. I cannot denye but the lawe Ceremoniall doeth commaunde Altars: howbeit such Altars as shall be neither of hewed stone, nor haue any steppes ther vnto belonging. But the Romish Altars are of hewen stowne, and haue steppes, as is apparant in their Sinagogues: and as appereth by steppes yet remayning in many of our Temples, whereby either longing for that heathenish superstition, or at the least, colde affection to aduance true religion, is vndoubtedly signified. But, admitte their whole religion were fully, in euery pointe, correspondent and answerable to the law

An Apish imitation of the ceremoniall lawe.

Mar. 14 18.

Exo. 20.25.25

A transgression of the law ceremoniall.

Altar steppes in our Temples.

A Sermon preached

The through
obleruation
of the Cere-
monial law, is
a through de-
niall of Christ

Iohn. 4. 25.

The effectual
signification
of those wor-
des Spirite &
trueth,

Ephc. 2. 14.

ceremoniall, what else shoulde that bee,
but a full and flatte dentall of Chzistes
death and passion, and of all the merites
of the same? This is most substantially
proued by our sauour Chzist, and by
his seruauant Paule. Chzist in that for-
mer scripture befoze cited, saith that
God is a spirit, and therefore they y wor-
shippe him, must worship him in spirit
and trueth. In that place Spirit & trueth
are opposed and set against the ceremo-
nies of the law, and the words of Chzist
so vttered to the woman of Samaria,
importe thus much: Befoze the incar-
nation of me the then promised, and
nowe perfourmed sauour, ye worship-
ped God in shadowes, in figures, in
ceremonies, in sacrifices: but I being
nowe come, who am the body of those
shadowes, the trueth of those figures,
the substāce of those sacrifices, the mat-
ter of those ceremonies, nowe that ex-
ternall worship ceaseth, and ye muste
now worship God onely in spirite and
trueth. Here Paule saith in his Epistle
to the Ephestians the second chapter, He,
that is Chzist, is our peace, which hath
made

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made of both one, and hath broken the
stop of the partition wall: in abrogating
through his flesh, the hatred, that is, the
law of cōmandementes, which standeth
in ordinaunces &c. Again, writing unto
the Collossians, he hath the same in ef- Colloss. 2. 14.
fect and meaning. By both these places
we are taught that Christ, by his death Christs death
and passion, hath abrogated & taken a- ended and a-
way the whole law of ceremonies: that brogated the
place also in the last to the Hebrewes is Ceremoniall
verie notable to this end and purpose, lawe.
We haue an Altar, wherof they haue no Heb. 13. 10.
authoritie to eat, which serue in the Ta-
bernacle. Whereby it is concluded, that
such as yet dwell in ceremonies of the
law (much more of mens deuising) are
strangers frō Iesus Christ, who, by his
one sacrifice of his own body, once of-
fered for al, hath cancelled the obligati- Observers of
on and handwritting of the ceremoni- the Ceremo-
all lawe which was against vs. By these & niall lawe.
y like testimonies of holy scripture, we cut themselues
see that such as worship God either af- from Christ.
ter the ceremoniall law of God, or after
the ceremoniall deuises of men, do ther-
by deny the force of Christs death, yea
D. iij. they

A Sermon preached

they deny y^e Iesus Christ is come in the flesh. Of such mē S. Ioh. speaketh in his first epistle, Euery spirit y^e cōfesseth not Iesus Christ to be come in y^e flesh, is not of god: but this is the spirit of Antichrist, &c. I referre the nērer application of this sentence to their own consciences, praying the lord to giue them grace effectually to see, cōfōrtably to fele, & faith fully to acknowledge y^e Lord Iesus, together with y^e mightie foze of his most effectuell death & passion. Plinie in the eight booke of his naturall historie reporteth, y^e Swallowes vse to make the blind & soare eyes of their yong ones to see, by rubbing the same wth an herbe called Celandine, so named, some say, of the swallowes first finders, and such vsers therof: some say, *quia confert celestia dona*, bicause it hath heauenly vertues. The papistes eyes are very soze & blind, they cannot abide to looke vppon Iesus Christ the glorious sonne of God thus brightly shining amōgest vs. The Lord in his mercie giue thē his heauenly Celandine, I mean his holy spirit, y^e therewith their blind eyes may bee opened, their

Plin. li. 8. nat.
histor. cap. 27.

Celandine.

The papistes
eyes sore and
blind.

at Paules Crosse.

their darke vnderstanding lightened,
 their hard harts mollified & softened. As
 as in grosse we haue viewed the whole
 bodie of their religiō, so now we looke
 vppon the same by piece meale, shal we
 therein finde any spirite and truth: shal
 we not finde it altogether deuoid of spi-
 rite and trueth, and wholly cozpozall,
 carnall, and earthly? Spirite and truth
 will haue the Lord God alone woꝛship-
 ped and serued: they woꝛship and serue
 Saintes, creatures, Reliques, bootes,
 buskins, nailes, &c. Spirit & trueth will
 haue God alone to be prayed vnto: they
 pray to Saintes, to creatures, to Ima-
 ges, to storkes and stones. Spirite and
 trueth will haue our praiers procede
 from an vnderstanding hart: they teach
 & charge the people to pray in a strange
 and vnknown language. Spirite and
 trueth will haue vs freely iustified by
 faith in Christ, they ioyn mans merits
 purchasers with the pretious bloude of
 Christ. Spirite and truth wil haue but
 two Sacramentes, to wit Baptisme,
 and the Lords supper: they adde to these
 two, five moe of their owne coyning, &

D.v.

A view of the
 principal me-
 bers of their
 and our religi-
 on together.
 Only God to
 be worship-
 ped.

Deu. 10. 20. 6
 19. Mat. 4. 10
 Only God to
 be praied vnto
 Psal. 50. 15.

Mat. 6. 9.
 We must pray
 with the hart.

Esa. 29. 13.

Mat. 15. 8.

1. Cor. 14. 15.

Faith onely
 iustifieth.

Gen. 15. 6.

Hab. 2. 4.

Rom. 5. 1.

Gal. 2. 16.

Two Sacra-
 ments.

Mat. 28. 19.

Mat. 26. 26.

The sacra-
 ments must
 be adminis-
 tred accor-
 ding to christs
 institution.

so 1. Cor. 11. 23

A Sermon preached

so will haue seuen sacraments. Spirite and truth willeth vs simplie to administer the Sacramentes according to the Lords holy institutiō: they haue added, altered, deminished, augmented, as themselves lusted. To baptism they haue added oyle, creame, spittle, crossings, baptizing by women, baptizing before the birth of the childe, a tying of salvation vnto baptism. To the Lord his supper they haue added, Altars, candlestickes, Tapers, pike, Transubstantiatiō, Adoration, reseruatiō, circumgestation and carrying about of the Sacrament. &c. Spirite and trueth willeth vs to heare christ In al things whatsoever he shal say vnto vs, **W**herby we are thoroughly assured that all things necessarily required vnto our salvation are contained in the sacred scriptures: but they ground vpon reuelatiōs, apparitions, vnwritten verities, lying myzacles, and most absurd fables. Thus I might (right welbeloued in the Lord) examine the huge monstrous masse of all their religion, and nether in it al generally, nor in any particular part thereof finde any spirit and trueth,

Christ must
be hard in all
thinges.

Deut. 18. 22.

Mat. 17. 5.

The holy
scripture con-
teineth al thin-
ges necessarie
to saluation.

Deu. 4. 6.

Lu. 1. 29. &c.

at Paules Crosse.

trueth, but only that, which is earthly, corporal, carnal and fleshlie. If it be replied that the papists are learned men, ancient men, wise men, & of long experience, and y^e therfore it is maruel they shold so grossly be deceiued, that wheras god being a spirit, & therfore wil be worshipped in spirit and truth, they haue yet in al their seruice & worship no spirit & truth. The scribes & Pharises were as ancient, wise, learned, and expert as the papists, & yet they persecuted & crucified Christe, and with all violence opposed & set themselves against his gospel. In the eleuenth of Matth. Christ breaketh out into these words, I giue thee thanks, O father, Lord of heauē & earth, bicause thou hast hid these things from the wise and men of vnderstanding, and hast opened them to babes. It is so, (O father, bicause thy good pleasure was such. This our heauenly Scholemaster here teacheth y^e true religion, right knowledge of the worde, and a thorough feeling of Christ, are not tied to the Uniuersities, to great Doctours, to gray heads, but that the Lord God bestoweth these good gifts

An obiection
that the Pa-
pists are lear-
ned. &c.

Answer to
the same.

Mat. 11. 25.

A Sermon preached

Ioan. 3. 8.

gistes fræly, in what place soeuer, at what time soeuer, and vpon whome soeuer he pleaseeth.

Mat. 13. 55.

Mar. 2. 16

The fond arguments of ignorant de-
ceiued soules.

A lively and
true picture
of the Popish
masking reli-
gion.

And, verily, as the Scribes and Pharises framed to themselves certeine deuices to keep them from Chzist, as that he was but the sonne of a carpenter, kept companie with sinners, abounded not with worldly iolitie in princely manner, so, for all the world, do our Papists devise means to hinder them from coming vnto the same Chzist. We cannot, say they, away with his newe doctrine, (for so they sclanderously call the auntient trueth of God his worde) all is now plaine Dunstable, the seruice is in the bulgare tounge, euerie bodie may vnderstand it, the edifying of the soul is now altogether cared for, there is now in our Church no pleasing and delighting of our outward senses. In our masse time (the verie name whereof comforteth our hart) our seruice was in a learned language, it was not vnderstanded of the common sorte, wee prayed to the blessed Saintes in heauen, we kneeled to trim painted images, our churches were

at Paules Crosse.

were gailie decked, there was ringing,
singing, sécing, piping, glittering copes,
silver Censours, golden Cresses, mitred
fathers, encloistred bꝛethꝛen, religious
Sisters, Chrístening of belles, hollow-
ing of fontes, créeping to the crosse, of-
fering of egges, spꝛinkling of holy wa-
ter, dealing of holy bꝛed, auricular con-
fession, good spoꝛte on Alhallon night,
lighting of tapers, making merrie,
going on pilgrimage, pardoning of sin
foꝛ a litle monie, we liued as we lusted,
Priestes were good fellowes, adulterie
was boꝛne withall, bꝛead was bigger,
ale was stronger, béeſe moꝛe plentifull,
troutes fatter and better, all thinges
cheaper, xiiij. egges foꝛ a penie. Nowe
all these ar gone, euerie childe can now
vnderstand the seruice. Images are foꝛ-
bidden, God is now woꝛshipped in spi-
rite & truth, euerie bodie is now skilfull
in the scriptures, the knowledge of the
Catechisme, and abilitie to yelde an ac-
count of our faith is looked foꝛ and com-
maunded. We were boꝛne and chꝛiste-
ned in the Masse time, our foꝛefathers
were of that stamp, we wil none of this
new

Can ye here
finde any spi-
rite and truth?

The belly reas-
sons of carnall
and senselesse
people.

Fowle faulces
I promise you
But Christe-
ned ye were in
the name of
the Father &c.
and therefore
tied not to
the masse,
but to the
worshipping
of God,

A Sermon preached

Jer. 44. 16.

new doctrine. Euen so the Iewes, when they were deliuered from Idolatrie, & restozed vnto the true knowledge and worship of God, many of them mistaking that estate (as Ieremie witnesseth) cried out against him in this manner. We will not heare the worde that thou speakest vnto vs in the name of the Lorde, but we will doe euery thing that shal proceed from our own mouth, as to burne incense to the queene of heauen, to offer vp drink offerings vnto her as both we haue done, & our fathers, & our kings and princes in the Citie of Iuda, and in the streates of Ierusalem: For then had wee plentie of victualles, and were well, and felt none euill. &c.

These, deare brethren, these are the reasons which stoppe manie Papistes eares from hearkening to this Prophet Iesus Christ. We heare and see the vanitie of these reasons, and howe farre they are from any reason. They neede no cōfutation, very children haue them in derision, and laugh them to scorne.

Chrysostom most notably comparcth the gentiles or heathen people to children,

at Paules Crosse.

ben, which comparisen will serue now
verie fitlie, if, in steepe of his heathen
men, we vnderstand our heathenish pa-
pists. Saieth Chrysostom, *Ut pueri nulli-
us utilitatis curam suscipiunt.* &c. As chil-
dren haue no regarde of any profite, so
the gentiles are desirous to play conti-
nually, and they lye flatte vppon the
ground, and are in loue with base things.

Chrysost. in. 1
Cor. Hom. 4.

When we often talke of necessarie mat-
ters, children vnderstand not our talke,
but fall a laughing: Euen so the gentiles,
when wee speake of the kingdome of
heauen, they doe nothing but laugh.

Chrysostom
proueth the
Gentiles to be
children.

And as out of a chilles mouth there is-
sueth much spitle, which nowe and then
marreth both meate and drinke: so the
wordes, which come out of the gentiles
mouthes, are vaine and vile: and, if thou
set needfull food before the, they vexe
thee with cursed speches, & wish it to be
taken from the. Childre, moreouer, when
they see a theefe goe into y house, and
steale away the furniture thereof, they
doe not onely not reuenge, but they
smile & look pleasantly on him: but if you
take awai their suckling box, or rattle, or
any

A Sermon preached

The more
then childish
folly of our
Popish babes.

any such like childishe bable, then they take that heauily, they are grieued, they teare them selues, they stampe vpon the pauement. So do the gentils, when they see the diuell steale away all they haue, both their inheritance, or liuelihod, & what soeuer thinges are necessarie for their soules health, they laugh, and, as if he were their friend, they go out to meet him. But if any man lay hand vpon their possessions, riches, and such like thinges, then they mourne, and pull themselves a peeces. This, as I tolde ye, is golden mouthed Chzysostoms excellent comparison, wherein he notably proueth y^e hea then men to be children & babes, when as they made such great reckoning of vaine transitorie thinges, and yet resisted and contemned Chzist Iesus. If ye vnderstand our vngentle Papists for his gentiles, ye shall, as it were in a glasse, clearely behold the mad and more then childish follie of our Romanistes, who so esteeme their Crosse, Altars, banners, holy water, Copes, Images, and suche like superstitious toys, as, in the mean time, they make none account of

at Paules Crosse.

of worshipping God in spirit and truth,
or to beare Christ and his gospel fruit-
fully: and therefore the conclusion is di-
rect and true, That Papistes are not
true hearers of the worde of God.

Nowe, touching carnall protestan-
tes to proue them no true heares of god
his worde, is a matter of no great diffi-
cultie and hardnesse, but may easily be
accomplished and brought to passe by
the former discription of true and effec-
tual hearers. For in true hearers two
things are necessarily required, the
one, faith in beleaving: the other, obedi-
ence in following. Faith is the tree, o-
bedience is the fruit whereby faith may
be discerned and knowen. Let vs there-
fore by obedience (as it were by an es-
peciall good bloud hound) trace out the
faith of these carnall professors: and
so shall we find in them no sound faith,
but a pretended faith: no liuely iustifi-
ing faith, but a dead condemned faith,
whereof S. James speaketh in the se-
cond chapter of his epistle.

That carnall
protestantes,
are no true
hearers of the
worde.

The worde
cannot be effec-
tually heard
without faith
& obedience
Obedience the
fruit of faith.

Iam. 2. 20.

Obedience is an heartie submission, What obedi-
ence is.
and through conformation of our selues

C.

to

A Sermon preached

One sorte of
counterfeit
Christians de-
scribed.

These applye
themselues to
liue in all
worlde, saue
in the world
to come.

to that which the Lorde our God hath
prescribed in y^e holy scripturs, either for
the worship & seruice of him, or for our
behaviour towarde men. If we looke
for this obedience, when, or how shall
we finde it in these maner of men? For
one sort of these men wil go no farther
in religion, then they may liue in all
worlde, please euery prince, serue eu-
ery turne, and susteine neither losse
nor lacke, nor any kinde of trouble or
displeasure. If these good fellows meet
with Papistes, they resist not: if with
Atheistes, they strue not: if with im-
pozers and seruers of time, their hu-
mours are fedde: if with yelous & true
Christians, they become key colde, and
yet hollowe pretenders of loue and good
will to the Gospell. These honest men
can wth the Cameliō trāsforme theselues
into euery colour: wth their breath they
can (as is in y^e fable) make warme their
bandes, and make colde their portage.
And, although by reason of the state and
time present, they will bee accounted
protestantes: yet, if yee marke it, they
cherish none, trust none, keepe compa-
nie

at Paules Crosse.

nie and delight heartely in none, but
such as are notorious and knowne Pa-
pistes. Aesope telleth a pretie tale of an
bus band man, who seeing his cozneseled
spolled with Geese and Cranes, did
therefore set a snare for them, and at
length toke them both, and a storke
with them. The storke fearing death
vehementely, and like an Orator
pleaded her owne cause, declaringe
her innocencie, her excellencie aboue
other birdes, her singular care ouer her
aged parentes, and vpon these conside-
rations, praied to be set at libertie. The
bus bandman more regarding his losse
of corne, then the Storkes glorious
wordes, saide vnto her, As I haue ta-
ken the in euill companie, so thou shalt
also die with them. In like manner,
when the Lorde Iesus, that heauenly
bus bandman, shall call these carnall
wretches to an accout for their treading
vnder fete and spoyling the holy seede
of his eternal word continually cast out
& sown among the, for their drawing
the yoke with infidels, & ioyning with

The storke
taken in ill
company, suf-
feineth like
punishment
with them.

The state of
such as are
companions
with profes-
sed enemies
of Christ.

A Sermon preached

the twoe enemies of the Gospell, let them bee assured, that no worldly pollicie, no humane reason, no fine device, no forged excuse shall be accepted: but as they haue kept companie with those wicked ones most offensiuely; so, without speedie repentance, they shall perish with them euerlastingly. The good prophete and noble kinge Dauid, knowing what a great let and hinderance the companie of the wicked is, and how it entiseth men from the zealous and heartie serving of the Lorde, doth with great zeale, and in most vehement manner bzeake out into these words, Away from mee, ye wicked, for I will keep the commaundementes of my God. And being taught by the holy Ghost what a good prouocation it is to godlinesse, to be alwayes conuersant & familiar with the faithfull and godlie, the same Dauid in mosste ioyfull manner, uttereth these wordes in the sixteenth Psalme, All my delight is vpon the Saintes that are in the earth, and such as excel in vertue. But the worlde doeth now take a cōtrarie course. For the Saints of God

Dauids detestation of wicked companie
Psa. 119. 115.

Dauids hearty delight in good company.
Psal. 16. 3.

at Paules Crosse.

are not esteemed, their companie not regarded, the name of saintes is derided and laughed to scozne. All delight is reposed in Italianate heades, discoursing songs, & merie conceited companions. Epitaphes, tollepothes, riotous persons, leude talkers, these growe nowe a dayes, vnto greate credit. But true Christians carefully endeououring to shewe themselves confor[m]able to their profession of Christ, are nothing, or verie little, and a verie few, esteemed & set by. But this is not to be wondered at: for the verie word of God and the true preaching thereof is now so contemned and dispised, so crossed, and maliciously and of set purpose ouerwharted, that e- uery vaine fidler, and vagabound Pipe- per in the country doth carrie away the vnthankfull people, euen vpon the Lorde his holy Saboth dayes, and other times dedicated to his seruice, and that from y^e hearing of Gods holy worde and worshipping of him, vnto carnall, vnchristian, and filthy danc- ings, the verie nource of carnal talke, of horrible blasphemie, of damnable soz-

The worlde is drowned with the carnall loue of vaine companions.

No meruell if gods children be contemned whē his word is so dispised.

Dancing in many places more esteemed then prea- ching.

The effectes of the com- monly vsed dancings.

A Sermon preached

The auncient
fathers sharpe
inuectiues a-
gainst dan-
cing.

Chrisost.in
Mat. 14. ho-
mil. 49.

Augustine in
Esal. 3 .

nication, of pride, of theft, of disobedience
to God, to prince, to parentes, to all su-
perious. The filthines of this. Asual
Dancing moued the auncient fathers of-
ten and sharpely to inueigh against it
in their dayes, but what woulde they
haue done, if they had liued in this pre-
sent age? Chrysostome saith, *ubi salus
lasciuus, ibi diabolus certe adest*; where
wanton dauncing is vsed, there the di-
uel is certainly present. And in the same
homilie, they that daunce now a days,
desire not that John should bee beaded,
but y^e ioules of such as are in their com-
pany should be destroyed. Likewise Au-
gustin vpon the third psalme saith, *Ob-
serua diem Sabbati, nō carnaliter, &c.* that
is, keepe the Saboth day, not carnally,
not with Jewishe vanities, whiche a-
buse and prophane their rest, & make it
a cause of leudenesse. Againe, saith Au-
gustine, speaking of the rest vppon the
Saboth day, *Non dico vt delitueris, quem-
admodum Iudæi solent. Melius est enim to-
to die fodere, quā saltare die Sabbati*; my
meaning is not (saith Augustine) that
thou shouldest spende the Saboth daye
vaine.

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vainely, as the Iewes vse to doe. For it is better to digge and delue all the day, then to daunce vpon the Saboth daye. If we had grace, that one exāple of the murdering of innocent John Baptist, by occasion of wanton dauncing, might set before our eyes how dangerous a matter it is to frequent the cōmon dancing places. And how streightly the holy ghost doth commaund mortification, subduing of our wanton affections, holinesse in thought, wordes, workes, eyes, tongues, generally and particularly, this ye haue learned by the often hearinge and readinge of the scriptures: and therefore ye cannot be ignorant, but must needes knowe and confesse howe vnseemely, howe vnchristianlike, howe displeasing to God, and offensive to good men the accustomed dauncing of men & women vpon the dayes before named is, yea, and that their manner of dancing may verie well & truely be called (as Augustin calleth it) a flattering Diuell, a sweete poyson, a sinfull pleasure, or a pleasaunt sinne. And so far are they from hope to refoyme this de-

E.iiij.

fozmed

Mat. 14. 6. 10

Mortification
and newnesse
of life com-
manded.

Rom. 6. 2. 4.

2. Cor. 4. 10.

Gal. 5. 16.

Mat. 5. 28.

Mat. 12. 36.

Ephe. 5. 11.

Aug. ad frat.
in Eremo. ser.

33.

A Sermon preached

Vanitie better
countenanced
then veritie.

We are vniust
ly accused to
dislike all re-
creations.

1. Cor. 10. 31.

Mat. 3. 11.

What it is to
bee baptised
with fire & the
holy Ghost,

formed dancing, as we lamentably see many placed in authoritie to like well thereof, and rather maintaine irreligious dancers, then esteeme and hearken vnto the iust complaint of godlie preachers, which openly in sermons, pzinatly by supplications, & euery waye haue laboured for the suppressing of this notable cause of many mischeuous inconueniences. It is deepely layed to our charge, that we speake against al manner of recreations. And yet it is well knownen that we like and vse recreations. In deed we say this, that both we, and all that feare the Lorde, muste not alone in earnest and weightie affaires, but also in our verie sportes and mirth, and pastimes, seeke the glozie of god, by endeavouring to put of the olde man of sinne, and to shewe forth liuely fruites of true regeneration: that whatsoeuer we say or doe, it may thereby appeare we haue bene baptised as with water, so likewise with the holy ghost and fire, that is inwardly and effectually: wherof they can neuer truely and comfortably assure themselves, which let lose the

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the bꝛidle of their affections, and, as it were, sell their bodie and soules to riotous, vnchaste, and vngodly dauncing, and such other carnall delightes, so horribly frequented by the common sort of people in many places of this Realme, to the frustrating of oure labours, the hinderance of the gospell, the increase of wickednesse, & therfoꝛe to the greate ioy of Satan and all his adherents. The Lord, in mercie, giue suche strength and courage to all magistrats, that setting a side frendship, respect of gaime, care to be popular, and all earthly considerations, they may thzoughly & friendly ioyne their tempozall swoꝛde with the wooꝛde of God, whiche is the swoꝛde of the spirite, foꝛ the cutting downe of what soeuer thinges shall be founde any manner of impediment and let to the inlarging of Chzistes kingdome. And the same Lord turne the forward harts of many people, that wheras now they bende themselues to nothing so much, as to erect and set vp vanities, and to bere, molest, and grieue the heartes, and discredite, slander, and

A most needfull prayer,

Ephes. 6. 17.

The damnable disposition and occupation of many Godlesse people.

A Sermon preached

Plaiers about
London.

Amos. 8. 11.

What the lo-
thing of Gods
word doth
foretell.

The famine at
the destructi-
on of Ierusa-
lem.

and stain the names even of their lear-
ned & godly teachers : they may speedily
shew hartie repentance, & become obedient
hearers & followers of God & his word.
And as in the countrie minstrels thus
seduce & bewitch the people, so it hath
bene sayd (I trust it be reformed) that
vaine plaiers haue had about this citie
of London farre greater audience, then
true preachers. This vniuersal lothing
of Christes holy gospel doth prognos-
ticate a famine, not of bread and water
that is, not of corporall foode: but (as the
Prophet sayth) a famine of hearing the
worde of the Lorde. It woulde pearce
thorough our heartes with intollerable
griefe to feele our selues, and see our
childzen perish with want of bodily suste-
nance. This was the miserable conditi-
on and estate of the wicked Jewes at
the finall destruction of that moste fa-
mous Ierusalem. Then the Parentes
sawe the pitifull famine and starving
of their childzen, the childzen of their
Parentes, one, of an other. Almost all
things they layd hands vppon (though
most vnnatural) thei vled as meat. The
tender

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tender hearted mother spared not with
her own handsto flea her own innocent
and natural child, and with his vnplea-
sat flesh, to nourish her famishing body,
& to stay her vnreasonable hungrie ap-
petite. Verilie, this is a sorrowful nar-
ratio. But another maner of grieve shall
the famine of God his word bring with
it: when as, by means therof manie fa-
thers and mothers with their childzen,
manie maisters with their seruants,
many gouernours with their people,
shall pine away, and perish euerlastingly
with the eternal death of body & soul.

This will be a dolefull daunce, and to
this ende (without heartie and present
amendement) the vsuall contemptu-
ous dauncing, the despising of the Gos-
pell, the sinnefull delightes, the disor-
dred life of the vngodly, the profanatio
of holy dayes, the loue of playing, the
lothing and hatred of preaching, will
bring our happie and golden dayes,
if God bee not verie mercifull to vs.
Thus haue ye heard that, in these first
sort of carnall Protestantes, there can
be found no obedience, and therfore no
liuely

Ioseph. de
bello Iudaico
lib. 7. Cap. 8.

The effect of
the spirituall
famin of god
his word.

A dolefull
daunce.

A Sermon preached

liuely faith, and so consequently, they are no fruitfull hearers of the worde.

Another kind
of carnall
Christians.

Figge trees
with leaues
onely.

These means
are gluttony,
tipling, vile
companie,
vain talk. &c.

The misera-
ble estate of
these men.

Another sort of lippe professors are zealous in religion, feruentlie bent against poperie, great talkers of scripture, pretenders of much honestie: but yet among them ye shall finde mercifull vsurers, couetous oppressors, extortioners, treame dealers in worldly thinges, insatiable cozmozantes, filthie Epicures: these men wil vse faire words, but haue foule hearts, they will sweare, and yet lie: they make a shew of simplicitie, and for all that, are full of deceit: they can talke of mortification, & yet vse meanes (as it were with bellows) to blowe vp and kindle the fire of carnall conuersion. The case of these men are most miserable. Better they had neuer known the worde of God. Better they had neuer bene bozne. Better a milstone had ben haged about thier neckes then so to haue offended Christs litle ones. Their owne knowledge of the word, and yet disobedience to the worde pronounceth sentence of iust condemnation against them.

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them. These are such as Christ speaketh of, Not euerie one that saith vnto mee, Lord, Lorde, shall enter into the kingdom. &c. These are foolish lookers into the glasse of God his worde: hearers on- ly, deceiuing their owne selues. These are cloudes without water, carried a- bout of winde, corrupt trees and with- out fruite: These are chaffe which the winde driueth away. Yea, that chaffe, which Christ will burne with vnquen- chable fire. These are figge trees which beare leaues only, & no fruite, and ther- fore vnable to endure y^e presence of christ. In the seconde booke of Samuell it is written that King Dauid sent some of his seruants to comfort Hanun king of the Ammonites lamenting for his fa- thers death. But Hanun, perswaded by his noble men, that Dauids seruantes came rather as espialles, then as com- forters, he vsed them most villanously: he shaued off the halfe of their beardes, cut of their garments in the middle, e- uen to their buttockes, and sent them away. These carnall hearers, both these sortes, and all other the like, they offer

Math. 7. 21.

Iam. 1. 23.

Iude. 12.

Psal. 14.

Mat. 3. 12.

Mat. 21. 19.

2. Sam. 10. 2
3. 4, &c.

Euill counsel.

Ingratitude.

A Sermon preached

What vilanie
es all eardall
hearers do to
themselves.

offer more villanie to themselves, then
Hanun did to Dauid's seruantes. For
that done to Dauid's men, was but
temporall, this they do to themselves,
is eternal: the halfe of their beards were
shauen off, these doe what they canne to
raze their whole names out of the
booke of life: they had but part of their
bodily garmentes defaced; these seek
to make themselves utterly naked and
destitute of Christes righteousness,
that spirithall garment, whiche covereth
the sinns of the faithfull: they were
sent out of the presence but of an
iust and earthly prince: these shall
fullie depart from the sight of Christ
that righteous and heauenty King.
For, as it is sayde in the last parte
concerning the punishment whiche
shall be executed vppon all disobedient
bearers.

The fourth
and last part.

33. Every person which shall not
heare that Prophet, shall bee destroyed
out of the people.

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Miserable men which thus unkindly and unthankfully refuse to heare, and come vnto this Iesus Chziste, whiche calleth them, bountifully, by benefites: lovingly, by promises: sharply, by threatninges: generally, together: particularly, a sunder: by signes, from Heauen: by monsters, vppon earth: by punishing, iustly: by pardoning, mercifully: by his worde, continually. And yet these wicked men make greater reckoning of buying farmes, of trying Oren, of marying, wiues, of their very hogges, and vilest thinges, yea, of their carnall affections, and baineſt delectations, then of saluation offered vnto them by Iesus Chziste. Wherefore, behold the price of their disobedience, they shall be destroyed, or rooted out of the people: euerlasting destruction remaineth as a mosse bitter cuppe for them to drinke off.

Marke this, ye obstinate Papistes, which, like the deafe adder, stoppe your eares against the charmer, charme he neuer so wisely. Marke this, ye carnall hearers and talkers of the worde, which

The punishment of disobedient and carnal hearers

Eph. 2. 5. 6. 7.

Math. 11. 28.

Math. 11. 43.

Christ his manner of calling
vs.

Lu. 14. 18. &c.

Math. 8. 34.

An exhortation to papists

Psal 48. 4.

To vaine protestants,

A Sermon preached

To both pa-
pistes and
counterfeite
Christians.

Math 25. 41.

Reherfall of
the premisses.

which make the gospell a cloake for
your iniquities, and outwardly pro-
fesse it without any inwarde feeling of
it, or outward cōfōrming of your selues
vnto it. Oh, repent, repent, and betimes
repēt, least Iesus Christ, which now of-
fereth himselfe to be your louing Saviour,
least he, I say, cōe as a terrible, but
yet a most righteous iudge, & allot
for darknesse for your inheritance, and
commaund ye to depart into everlast-
ing fire prepared for the diuell and his
angelles: whiche is here signified by
these wordes, shall be destroyed out of
the people.

The ordinarie allowaunce of time, I
perceiue, is spent: and therefore I must,
contrarie to my purpose, omitte many
thinges, whereof I determined to speak
in this laste parte. Onely I will, in
brieue manner, call vnto your good re-
membzance, the summe & effect of that
which hath bene now spoken, and so cō-
clude this my plaine discourse.

We haue heard (good Christians) in
the first part, that the Lorde God shall
raise vp this Prophet, and therefore,
that

at Paules Crosse.

that the Lorde is authour of the ministers of his holy word and sacraments. In this place ye had deliuered to your good considerations these three thinges concerninge ecclesiasticall ministers, The care to be vsed in the election and appointing ministers: The conscience and abilitie of ministers: The dignitie and woꝛthinesse of such ministers.

In the seconde parte it was declared what manner of Propheete was vnderstanded by this Propheete. To this end three sortes of Prophetes were mentioned, and it was concluded that this prophete representeth all such, as haue bene, are, and shall be blessed with abilitie and giftes faithfully and diligently to interprete, and fruitefully and effectually to apply his holy word. Here yee were certified, as also in the first part, that this prophet doth signifie both Christ, and all the true ministers of his word: and also, that God, of his mercie and goodnesse, will neuer leaue his Church militant here vpon y^e earth, altogether destitute of sincere preachers of his word: by which word the Church

F. must

A Sermon preached

must be directed and gouerned.

Thirdly, I shewed what obedient eare must be giuen to this prophete, Ye shall heare him in all thinges. &c. Upon occasion directly offered by these words I spake of two kindes of hearing the word of God, the one outwards and vnprofitable, the other inwards and effectuell. To this latter kind of hearing ye were doene to vnderstande that faith and obedience are requisit and necessarie, and that for want of this faith and obedience, neither Papistes, nor carnall Protestantes can be iustly reckened in the number of true hearers.

And therefore (as was noted in the last member) all these vaine hearers, of what sort soeuer they be, shall be seuerely punished, and that with an everlasting punishment, they shall be destroyed out of the people.

Now (dearly beloued in the Lord) sith all hearers of the holy word of God are eyther vaine and fruitlesse hearers to their condemnation: or true and fruitfull hearers to their saluation: it therefore behoueth vs when we haue heard the

What is to be
done when we
haue heard
the word prea-
ched.

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the worde, to enter into our owne consciences, and streightly examine our selues how we haue heard the same. If we heare it onely outwardly, for feare, for fauour, for fashion, if wee in this glasse doe beholde the defoymities of our bodie and soules, and be carelesse to refoyme them: if we heare vsurie, oppression, insatiable greedinesse of worldly thinges, Pride, Epicurisme, wicked company, blasphemie, contempt of gods worde, disobedience to his lawes, adulterie, fornication, Idolatrie, superstition, papestry, witchcraft, charming, idleness in our seuerall vocations, malice towarde our brethren, deceitfull dealing, if we heare these & other vices condemned to hel fire by the word of God, and yet vse them, delight in them, and let them be still familiarly acquainted with vs, verily, verily, then this sorrowfull & lamentable case must of necessity followe, we deceiue our owne selues, we are disobedient hearers, our faith is a deade faith, our house builded vppon the sands, the fall thereof shall be great, y left hand is allotted, eternall torments.

How we shall knowe whether we heare it profitably, or otherwise.

The effect of vain hearing.

ap

A Sermon preached

The effect of
fruitfull hea-
ring.

1a. 2. 18. &c.

Matth. 7. 24.

Matth. 25. 33.

Marc. 3. 35.

appointed.

But, if we heare with faith to beleue,
and obedience to followe, then, beholde,
our most ioyful estate, our faith is liue-
lie, and iustifieth: our house is stedfast,
and standeth: the right hand shall be our
place, ioy shall be our portion: we shall be
blessed, we shall be the spiritual kinfolk
of our saviour, the kingdom of heauen,
the fulnesse of glorie shall be given vnto
vs through our Lorde Iesus Christe
the king of glory, to whome with his
father, and the holy ghost, three persons
& one immortall, inuisible, and almighty
God let vs yelde all honour, power,
glorie, and dominion both now and
for ever. Amen.

Ephc. 5. 17. Be not vnwise, but vnder-
stand what the will of the Lord is.

¶ Imprinted at London

by Henrie Middleton for

George Byshop.

A
Sermon Preached
vpon Sunday, beeing the
twelfth of March. Anno. 1581.
within the Tower of Lon-
don:

In the hearing of such obsti-
nate Papistes as then were pri-
soners there :

By William Fulke Doctor in
Diuinitie, and M. of Pen-
broke Hall in Cam-
bridge.

Imprinted at London, by
Thomas Dawson, for
George Bishop.

1581.